originated in society, because even now opposition to them arises in every small society that is in the making. Such virtues are therefore those of men of unequal standing, invented by the superior individuals ; they are the virtues of rulers, and the idea underlying them is: " I am mighty enough to put up with an obvious loss; that is a proof of my power." Thus they are virtues closely akin to pride.

35-

THE CASUISTRY OF ADVANTAGE.—There would be no moral casuistry if there were no casuistry of advantage. The most free and refined intelligence is often incapable of choosing between two alternatives in such a way that his choice necessarily involves the greater advantage. In such cases we choose because we must, and afterwards often feel a kind of emotional sea-sickness.

36.

TURNING HYPOCRITE. — Every beggar turns hypocrite, like every one who makes his living out of indigence, be it personal or public.—The beggar does not feel want nearly so keenly as he must make others feel it, if he wishes to make a living by mendicancy.

37-

A SORT OF CULT OF THE PASSIONS.— You hypochondriacs, you philosophic blind-worms talk of the formidable nature of human passions, in order to inveigh against the dreadsomeness of the